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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

APRIL, 1819.

A STAR IN THE WEST.

[Continued from p. 86.]

CHAPTER I.—continued.

After the death of Moses, and Joshua his successor, and the congregation of the Jews having partially enjoyed the land in tolerable peace and quietness, the succeeding generations with their kings and their princes, forgot the covenant of the Lord their God, agreeably to the prediction of Moses, and went after the inventions of the neighbouring nations. Yet God kindly sent his prophets from time to time, to refresh their memories and to warn them of their danger, in case they persisted in their rebellion, and did not repent and return to the Lord their God, with all their heart and with all their soul, but continued in their disobedience. About seven hundred years before the Christian era, near the time of the invasion of Salmanazar, king of Assyria, Isaiah the prophet of God, was sent to them, with this solemn and awful message :

VOL. IV.

“The Lord sent a word unto Jacob, and it hath lighted upon Israel, and all the people shall know, even Ephraim and the inhabitants of Samaria, who say in the pride and stoutness of their heart, the bricks are fallen down ; but we will build with hewn stones. The sycamore trees are cut down ; but we will change them into cedars. Therefore, the Lord shall set up the adversaries of Rezin against him, and join his enemies together : the Syrians before, and the Philistines behind, and they shall devour Israel with open mouth ; for all this his anger is not turned away, but his hand is stretched out still. For the people turneth not unto him who smiteth them, neither do they seek the Lord of Hosts. Therefore the Lord will cut off from Israel, head and tail, branch and rush, in one day. The ancient and honourable, he is the head, and the prophet who teaches lies, is the tail. For the leaders of this people make

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them to err, and they who are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows. For every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. For wickedness burneth as the fire; it shall devour the briars and the thorns, and shall kindle in the thickets of the forest: and they shall mount up, like the lifting up of the smoke. Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother." Isaiah ix. 8—19.

"O Assyrian! the rod of mine anger; and the staff in their hand is mine indignation. I will send him (the Assyrian) against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the street." Isaiah x. 5, 6.

After grievous sufferings, as above described, God in his great mercy, shewed that he would still be gracious to them in all their distress and apparent abandonment, in this consolatory language—"And it shall come to pass in that day (the latter day) that Jehovah shall again, the second time, put forth his hand to recover the remnant of his people who remaineth, from

Assyria, and from Egypt, and from Pathros,* and from Cush,† and from Elam.‡ and from Shinar,§ and from Hamah|| and from the western regions, (as it should have been translated, instead of the islands of the sea¶) Isaiah xi. 11—15. Lowth's translation. And he shall lift up a signal to the nations, and shall gather the outcasts of Israel, and the dispersed of Judah shall he collect from the four extremities of the earth. And the jealousy of Ephraim shall cease, and the enmity of Judah shall be no more; Ephraim shall not be jealous of Judah, and Judah shall not be at enmity with Ephraim. But they shall invade the borders of the Philistines, westward; they shall spoil the children of the east together. They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And Jehovah shall smite with a drought the tongue of the Egyptian sea; and he shall shake his hand over the river with his vehement wind, and he shall strike it into seven streams, and make them pass over it dry shod, and there shall (also) be a high way, for the remnant of his people; which shall remain from Assyria, as it was unto Israel, in the day when

* A country bordering on Egypt.

† Or Arabia.

‡ Meaning Persia.

§ Where Babylon formerly stood.

|| In Assyria, to the east of the mountains forming the boundaries of Media.

¶ Lowth.

he came up from the land of Egypt."

By this representation it plainly appears—

1st. That the people of the Jews, however scattered and lost on the face of the earth, are in the latter day to be recovered by the mighty power of God, and restored to their beloved city Jerusalem in the land of Palestine.

2d. That a clear distinction is made between the tribes of Judah, in which Benjamin is included, and the ten tribes of Israel, agreeably to their particular states. The first is described as dispersed among the nations in the four quarters of the world—The second as *outcasts from the nations of the earth*.

3d. Thus they shall pass through a long and dreary wilderness from the north country, and finally enter into Assyria, (it may possibly be) by the way of some narrow strait, where they will meet together in a body and proceed to Jerusalem.

4th. That this restoration is said to be accomplished a second time. The first was from Egypt—the second is to be similar to it, in several of its remarkable circumstances.

5th. The places from whence they are to come, are expressly designated. They are to come first from Assyria and Egypt, where it is well known, many of the tribes of Judah and Benjamin were carried captive, and are now to be found in considerable numbers, and

from Pathros bordering on Egypt—and from Cush, and from Elam, different parts of Persia, where the present Jews are undoubtedly of the same tribes, and perhaps mixed with a few of the ten tribes who remained in Jerusalem, and were carried away by Nebuchadnezzar. And from Shinar still more east, and where some of the same tribes are now found. And from Hamah near the Caspian sea, where some of the ten tribes have remained ever since the time of Salmanazar; and from the *western regions*.*

6th. Thus we have the two tribes of Judah and Benjamin well known to be dispersed throughout the three quarters of the world.—But as to the majority of the ten tribes, although every believer in divine revelation has no doubt of their being preserved by the sovereign power of God in some unknown region; yet as the whole globe has been traversed by one adventurer or another, it is a little astonishing that they have not hitherto been discovered. By the representation above, it is clear that we must look for them, and they will undoubtedly, at last be found, in the *western regions*, or some place answering this description, as the place of their banishment.

God proceeds in his encouraging prospects, in language of the greatest affection. "But now, saith the Lord, who created thee, O Jacob, and he

* See Lowth.

who formed thee, O Israel. Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest *through the waters*, I will be with thee, and *through the rivers*, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, For I am the Lord thy God, the holy one of Israel, thy saviour. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou was precious in my sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life. Fear not, for I am with thee, I will bring thy seed from the *east*, and gather thee from the *west*; I will say to the *north*, Give up, and to the *south*, Keep not back; bring my sons *from afar*, and my daughters *from the ends of the earth*." Isaiah xliii. 1—6.

Again, "Thus saith the Lord, In an acceptable time I have heard thee, and in a day of salvation helped thee, and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause them to inherit the desolate heritages. That thou mayest say to the prisoners, Go forth: to them who are in darkness, Show yourselves.* They shall feed in the ways, and their pastures shall be in

all high places. They shall not hunger nor thirst; neither shall the heat or sun smite them; for he who shall have mercy on them, shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my high ways shall be exalted. Behold *these* shall come *from far*: and lo, these from the *north* and from the *west*; and these from the land of *Sinim*." Isaiah xlix. 8—13. Here again they are described as passing mountains *from far*, or a great distance, and that from the *north* and *west*, or *north-west*; and others are to come from the land of Sinim, or the eastern country. "Moreover, thou son of man, take thee a stick and write upon it, *For Judah and for the children of Israel his companions*. And then another stick, and write upon it, *For Joseph, the stick of Ephraim, and for all the house of Israel his companions*." Ezekiel xxxvii. 16.

It appears by this chapter, that there are some few of the Israelites still with Judah; but all are again to become one people at a future day. It also appears that the body of the house of Israel are remote from Judah, and are to be brought from distant countries to Jerusalem, when they are to become one nation again.

Their approach to their own land, is so joyous an event, that Isaiah breaks forth in language of exultation. "Sing, O heavens! and be joyful, O earth, and break forth into

* Mr. Faber, translates this "to them who are in darkness," "Be ye discovered." This is peculiarly applicable to the present state of the Israelites, as we hereinafter suppose them to be.

singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted."

"Thus saith the Lord of Hosts, Behold! I will save my people from the east country, (the tribes of Judah and Benjamin) and from the west country (the ten tribes); and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness." Zechariah viii. 7, 8. Ezekiel also refers to the same event: "As I live, saith the Lord, with a mighty hand and a stretched-out arm, and *with fury poured out* will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you, face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord. And I will cause you to pass under the rod; and I will bring you into the bond of the covenant; and I will purge out from among you *the rebels, and them who transgress against me*. I will bring them forth out of the country where they sojourn, and *they shall not enter into the land of Israel*, and ye shall know that I am the Lord." Ezek. xx. 35—43.

Here we see that they are

distinguished again, by those *of the east country*, and those *of the west country*, and that they are finally to be united under one government again, when they shall be restored to Jerusalem, yet they must suffer greatly by the way, for their sins and continued obstinacy, which would require God's fury to be poured out upon them, for the reluctance with which they will attempt the journey back to Jerusalem. In short, their restoration again to the city of God, will in many things be similar to their Exodus from Egypt to Canaan. They will be obstinate and perverse in their opposition to the journey: and on the way will shew much of the same spirit as their fathers did in the wilderness, as they will be attached to the land of their banishment, as their fathers were to that of Egypt. Many of them will have a wilderness to pass through, as Israel of old had. God also will have a controversy with them by the way, and will destroy many of them, so that they shall never see Jerusalem, the beloved city. But those who hold out to the end, in their obedience to the heavenly call, and submission to the divine will, shall be accepted, and *these* shall sincerely repent of their past transgressions. Again, "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you be-

fore the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country, for the which I lifted up my hand, to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight for all the evils that you have committed." Bishop Warburton's observations on this passage are worthy of notice.—He says, "It is here we see denounced, that the extraordinary providence under which the Israelites had always been preserved, should be withdrawn, or in scripture phrase, that God would not be enquired of by them. That they should remain in the condition of *their fathers in the wilderness*, when the extraordinary providence of God, for their signal disobedience, was, for some time, suspended. And yet that though they strove to disperse themselves among the people round about, and projected in their minds to be as the heathen and the families of the countries, to serve wood and stone, they should still be under the government of a *theocracy*, which when administered without an extraordinary providence, the blessing naturally attendant upon it, was, and justly, called *the rod and bond of the covenant*."

Every serious reader, who takes the divine scriptures for his rule of conduct, must believe that these people of God are yet in being in our world,

however unknown at present to the nations—and as God once had seven thousand men, who had not bowed the knee to Baal in the days of Elijah, when he thought that he was the only servant of God, left in Israel, so God has preserved a majority of his people of Israel in some unknown part of the world, for the advancement of his own glory. And we plainly see in the quotations above that they are distinguished again, by those of the east country, and those of the west country, and that though they were finally to be united into one government, when they shall be restored to Jerusalem, yet they must suffer greatly by the way, for their sins and continued obstinate provocations of the divine majesty, who was their king and governor, which would require his fury to be poured out upon them, and particularly for the reluctance with which they should be prevailed on to attempt a return to Jerusalem, when God should set up his standard to the nations for that purpose. In short, their sufferings and perverse conduct on their Exodus from Egypt to the land of Canaan, seems to be a type of their final return to Jerusalem. They will be obstinate and perverse in their setting off and on their way, as they will be greatly attached to the land of their banishment. They, at least a great part of them, will have a wilderness to pass through, as their fathers had. God will have a contro-

versy with them by the way, on account of their unbelief, and the customs and habits indulged among them contrary to the divine commandments, as he had with their fathers, and will destroy them in like manner, so that they shall never arrive at their beloved city, as was done to the rebels in the camp of Moses and Joshua. They are to pass through waters and rivers, and be baptized therein as their fathers were in the red sea, and will receive the same divine protection.—Those who shall hold out to the end in a line of obedience and submission to the divine will, shall be accepted and safely returned to the land promised to Abraham, Isaac, and Jacob, and their seed after them, where they shall sincerely repent and mourn for all their former transgressions.*

We are not left to the predictions and encouraging declarations of one or two prophets of God; but Ezekiel also confirms and continues the divine interference in their favour, for he says, "Thus saith the Lord, Behold! I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all, and they

shall no more be two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so they shall be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd, they shall also walk in my judgments, and observe my statutes to do them. And they shall dwell in the land that I have given unto my servant Jacob, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever. And my servant David shall be their prince for ever.

"Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them. And I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall also be with them, yea, I will be their God and they shall be my people. And the heathen shall know, that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

From this representation it appears, that the posterity of Abraham, Isaac, and Jacob, are still God's peculiar people —That he brought them with

* Some of them are to be carried in ships, by seafaring nations, as a present to the Lord at Jerusalem.

a mighty arm from Egypt, by the way of the wilderness and through the red sea. That he gave them laws and ordinances to which he commanded the most strict obedience. And in case of failure and wilful disobedience, the severest curses were denounced upon them. They were to be divided into two nations—to be scattered among the Gentiles, to the north and the south, to the east and the west. They were to be driven by the hand of God, to the utmost parts of the earth—into Assyria—Egypt—Pathros—Cush—Elam—Shinar—Hama—and into the western regions, and the land of Sinim. They were to serve gods, the workmanship of men's hands, of wood and of stone. Israel is heavily charged with stubborn disobedience, and is threatened with being cut off suddenly, as in one day, and with great and accumulated distress and anguish. They are expressly charged with the sin of *drunkenness*, as adding *drunkenness to thirst*, as their prevailing sin.

On the other hand, the promises to them are very great, in case of obedience, or on sincere repentance in case of failure. After great sufferings, in the latter days, that is, about the end of the Roman government, if they shall seek the Lord their God, they shall not be entirely forsaken, or totally destroyed.

Moses also, by the command of God, instituted the offices of *high priest*, and priests to

preside over and govern their religious rites and sacred services. He consecrated Aaron and his sons to these important offices, and vested them with the most extraordinary powers, that were ever conferred on a mere man. Philo, the famous Jewish writer, speaking in a lofty rhetorical way, gives this character of the high priest—"He was something more than human. He more nearly resembled God, than all the rest. That he partook of the divine and human nature. That he was, on the day of expiation, a mediator between God and his people."

The high priest was the greatest person in the state, next to the king or judge, and represented the whole people. His business was to perform the most sacred parts of the divine service, which consisted in offering up the appointed sacrifices, with many washings and carnal ordinances, as particularly established by Moses. He was clothed with the priestly garments, besides those used by the other priests. 1st. The robe of the Ephod, in the hem of which were seventy-two bells. 2d. The Ephod* itself, which was like a waistcoat without sleeves, the hinder part of which reached down to the heels, and the fore part came but a little below the stomach. It was fastened on the shoulders. To each of the shoulder-straps

* The Ephod was considered as essential to all the parts of divine worship, and without it none ever enquired of God.—Clarke.

was fastened a precious stone, on which was engraven the names of the twelve tribes of Israel. 3d. He wore on his breast a piece of cloth doubled of a span square, which was termed the breast plate, and in it were set twelve precious stones, which had the names of the twelve patriarchs engraven on them. 4th. He wore a plate of gold on his forehead, which was tied on the lower part of his tiara, with purple and blue ribbands: and on it was engraven, *Holiness to the Lord*. He wore these only when he ministered in the temple.

Moses also gave them special injunctions with regard to circumcision,* and all the furniture of the temple, particularly respecting the ark, which was to be made of shittim wood, or accasia, called an incorruptible wood in the Septuagint. This ark was a kind of chest or box, about four feet five inches long and two feet six inches wide, in which the two tables of the covenant or law (called the testimony or witness) written by the finger of God himself, with Aaron's rod and the pot of manna were to be laid up. Exodus xxv. 10. On the top of this, was placed the mercy seat, at the ends of which were the two cherubim of gold, between whom the visible appearance of the presence of

God, as seated on a throne, was. The ark was the principal of all the holy things belonging to the tabernacle. 2d. Samuel, vi. 12. It gave a sanction of holiness to every place where it was brought.* 2 Chronicles viii. 11. Moses also commanded them to keep *a continual fire upon the altar*, of that which first was given from heaven, and to keep the candles burning on the altar. He also appointed three grand annual religious festivals, in addition to the weekly sabbath, and daily and other sacrifices, which were to be religiously attended *by the males at Jerusalem*, on pain of being cut off from the congregation.† 1st. The passover or feast of unleavened bread. It continued seven days from the fifteenth day of Mareh till the twenty-first. On the eve of the feast, or the first day of unleavened bread, being the fourteenth day of the month, the paschal lamb was killed and eaten. On the seven following days were offered the paschal sacrifices, and they eat unleavened bread. The first and last days were sabbaths, on which they held their holy convocations. On the tenth day of their first

* After their return from the captivity of Babylon, they had synagogues throughout the land; and at the east end of each synagogue, they placed an ark or chest in commemoration of the foregoing ark of the covenant in the temple; and in this they lock up the pentateuch, written upon vellum with a particular ink. *Prideaux Con. Vol. ii. p. 534.*

† But the women did not go up, and seem to have been altogether excluded. *Vid. vol. ii. p. 63—68.*

* Some of the Jewish doctors observe, "that the number of proselytes in the great day of the Messiah, will be so great that the church, omitting the ceremony of circumcision, will receive them into its bosom by ablution or baptism. *Leighton's Works, Vol. iv. p. 157.*

month, Abib, every man took a lamb or kid of the first year, without blemish, according to the house of his fathers, unless the household was too small *then two neighbours joined together*. It was kept four days till the fourteenth day, when it was killed. They eat the flesh that night roast with fire, with unleavened bread and *bitter herbs*; but not a bone of it *was to be broken*; and nothing of it was suffered to remain until morning; but if any did, it was to be burned with fire. During the seven days of unleavened bread, no leaven was to be found in their houses, and none was to be eaten on pain of death. "To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute a most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread should be left that had leaven in it—leaven was an emblem of sin, because it proceeded from corruption. (Note on Exodus xii. 19. by Dr. Clark.) The next day after, they offered to God, a handful of barley, being the first fruits of the year, which the high priest ground, and putting some oil and frankincense upon it, he presented it to God—Then they offered a lamb for a whole burnt offering—a meat offering was also made, of fine flour mingled with oil—Also a drink offering of wine—*And they were forbidden to eat either bread or*

parched corn, or green ears, until the offering was brought unto God.

2d. *The feast of weeks, or pentecost, or harvest*, being the first fruits of their labours. It was held seven weeks or fifty days after the Passover, or fourteenth of March. The first fruits of the harvest were now offered up to God. They offered up two cakes made of the new wheat. Deut. xvi. 16. This oblation was accompanied with a great number of sacrifices, and several other offerings and libations.

3d. *The feast of ingathering*, at the end of the year, and was the great *day of atonement for sin*. This was held on the tenth day of the seventh month, Tizri, answering to our September and October. This was the first month of the civil year, and the seventh of the ecclesiastical.* On the first day of this month was held the memorial of blowing of trumpets. On the fifteenth day of the month was the feast of Tabernacles—it was kept under booths or green tents and arbors made of small limbs of trees, in memory of their dwelling in tents on their journey through the wilderness. All the males were bound to appear at Jerusalem before the Lord, and this was one of their greatest solemnities. The nation was also divided into twelve

* On it was held a holy convocation unto the Lord, to afflict their souls and offer an offering made by fire unto the Lord. Leviticus xxiii. 27.

tribes, governed by a *chief of each tribe*, under Moses and Aaron. They were again arranged in their encampments in four divisions, under four standards, of a *man*, an *eagle*, a *lion*, and an *ox*. He also established *six cities of refuge*, for the protection of the manslayer, who was guilty through accident, or ignorance. He appointed *an avenger of blood*. This was founded on what God says to Noah, Genesis ix. 5, 6. "Surely your blood of your lives will I require—at the hand of man—at the hand of *every man's brother* will I require the life of man. Whoso shed eth man's blood, by man shall his blood be shed, *for in the image of God made he man*." And therefore "whosoever killeth his neighbour ignorantly, whom he hated not in time past, he shall flee into one of these cities and live, lest the avenger of blood pursue the slayer *while his heart is hot* and overtake him, and slay him."

Moses chose seventy assistants or counsellors, who were afterwards called the great Sanhedrim, or council of the nation. When met in council, the high priest sat in the middle, and the assistants, or elders, on each hand, in a semicircular form. He also appointed, by the command of God, Aaron and his sons, priests to the congregation of Israel; it was the duty of the priests, among other important objects, publicly to bless the people in the name of Jehovah—to attend

the daily worship by sacrifice in the tabernacle—to attend the religious festivals—to keep up the sacred fire on the altar, *and to attend the army, when going to war, with the ark of the covenant*, to ask counsel of the Lord,* to sound the trumpet and encourage the troops. Once in a year the high priest, clothed in his pontifical dress, went into the holy of holies, when he had on the holy linen coat and the linen breeches on his flesh, and was girded with the linen girdle, and attired with the linen mitre. Moses also gave them laws as to clean and unclean beasts, birds, and fishes; the clean of which, alone, should be eaten or sacrificed. They were particularly and solemnly forbidden to eat of swine's flesh, or the blood or fat of the beast. The fat and entrails of the sacrifices were to be burned on the altar, which was to be made of earth, or stones of the brook, on which an instrument was not to come, that is, it was not to be of hewn stone.

In process of time the people grew weary of being governed by their judges, and not only murmured but grew very turbulent and rebellious. They tumultuously demanded a king to rule over them, like the nations round about them. God in his righteous judgment gave them a king, at the same time, by his prophet, foretelling them

* Vide Numbers x. 33—36. Joshua vi. 8—13. Also 1 Sam. iv. 5—7. 2 Sam. vi. 6, 7.

of their fate under him. However, their change of government made no change in their dispositions. They still continued their transgressions and perverse disobedience, till God wearied, as it were, with their obstinacy, and the gross iniquities of their kings, divided their nation into two distinct kingdoms, in the time of Rehoboam, the son of Solomon, to wit, the kingdom of Judah, to which the tribe of Benjamin was united; and the kingdom of Israel, consisting of the remaining ten tribes. Even this did not alarm them so as to prevent their rebellious spirit. But they continued for some hundred years in the most stubborn opposition to the laws God had given them by his servant Moses, and idolatry seemed to become a more desirable object with them, as the threatenings of God, by his prophets, were pointed with greater severity against it. They went so far as to invite Tiglah Pilnezer, king of Assyria, to aid them against the king of Syria, though so positively forbidden by God; and at Ahaz, king of Judah's particular request, they united with him and took Damascus, and carried the people of it captives to Ker or Keor, the ancient Charboras or Chabar.—2 Kings xvi. 9. And such was their obstinacy and rebellion, that it is worthy of observation, that Israel had not one single king from the commencement to the end of their kingdom, who feared the Lord, or

governed agreeably to his commandments. The fate of Israel was fixed. God, in his righteous displeasure, at length cast them off, and gave them into the hands of that very Tiglah Pilnezer who, it is probable, was the same with Arbaxes,* the first king of Assyria, after the revolt of the Medes, about seven hundred and forty years before the christian era, who, with Ahaz, king of Judah, as we have already mentioned, took Damascus and annexed it to the Assyrian empire: thus removing the barrier between that empire and Palestine, so that both kingdoms, Syria and Palestine, became an easy prey to this powerful monarch. He captured the Reubenites, the Gadites, and the half tribe of Manasseh, who dwelt on the east side of Jordan, and carried them captives, and placed them in *Halah*, and *Harbor*, and *Harah*, and to the river Gozan.†—1 Chron. v. 26. It

* Vide Prideaux, vol. i. p 2—13.

† Harah, or as it is called by some, Hara, which in Hebrew signifies bitter, is the root from whence it is used to signify a mountainous tract, and thus gave that name to the country north of Assyria, near to Media, and perhaps ran through it. On the north of this tract runs the river Araxis, now called Aras. Obarius, 296. Oharius, on whom much dependence may be placed, describes the source of the river Araxis to be in the mountains of Ararat, of Armenia, on the south of which river lies the little province of Arsen, erroneously supposed by him to be the Arsareth of Esdras; so that Harah is no other than the province of Iran, situate between the rivers Charboras or Araxis, as it is called in the Anabasis of Xenophon and Cyrus, now called Aras and Kur. Kur,

is scarcely possible that the king of Assyria would have placed so turbulent a people, whom he had led away captive from so distant a land, and whom he had reason so greatly to dislike, in any fertile part of his kingdom; it is most likely that he sent the greatest part of them on his northern frontier, as far as possible, from a probability of doing him any harm by their restless dispositions. This is confirmed by the express words of the sacred historian, as will appear hereafter. About twenty years after this, or one hundred and thirty-four years before the Babylonish captivity, the remaining tribes, persisting in their impenitence and neglecting to take warning by the miserable fate of their brethren, and not discovering the least sign of reformation, God raised up Shalmanazar, the successor of Tiglah Pilnezer, who besieged Hoshea,

the king of Israel, in Samaria, and after taking the city, and victoriously conquering the remaining tribes, took all the chief men, with the bulk of the nation, now lost to every principle of gratitude to God, and carried them also captives into Assyria, and placed most of them with their brethren, who had been formerly taken by Tiglah Pilnezer, in *Halah*, and in Harbor, by the river Gozan, in the cities of the Medes; leaving only some poor remains of the people, who continued in the land in a miserable condition, till Esarhaddon afterwards removed them to Babylon and other eastern countries which he had conquered.—And to prevent danger from their numbers, part of them were removed into an adjoining district. This was about seven hundred and twenty-one years before the Christian era, and nine hundred and forty-seven after their coming out of Egypt. The king of Assyria also replaced in the cities of Samaria inhabitants from Babylon, and from Cutha, a river of Persia,* and Ava, Hamah, and Sepharvin.—2 Kings xvii. 24.

or Ker, was the place Tiglah Pilnezer sent the captives of Damascus, and was to the south east of Media.—Prideaux, vol. i. p. 13. This is mentioned also in Amos i. 5, and seems to be a distant place even from Syria, and where captives were usually sent—Gozan, and the river of Gozan. Ptolemy places the region of the Gauzanites in the north east of Mesopotamia, with the city Gizana near the river Charboras, at the foot of the mountain Masius, and another region called Gauzania, in Media, in the latitude 40, 15, near the river Cyrus or Ker, mentioned above. The learned Bochart asserts the city Gauzania to lie in the midway between the mountain Chaboras and the Caspian Sea, and between the two streams of the river of Cyrus, and says that probably it gave the name of Gozan both to the river and country; and this he takes to be the scripture place, as being the city of the Medes.

Thus it appears, that the ten tribes, except a few who took refuge in Jerusalem, with the tribe of Judah,† were wholly deprived of their goodly land, and transferred into the northern parts of Assyria, between the Euxine and Caspian seas,

* Josephus, vol. ii. p. 115.

† 2 Chronicles xi. 16.

among the cities of the Medes, except a part of them, who were settled something more to the south, in Persia, which was then a part of the Assyrian monarchy.

[*To be continued*]

OBSERVATIONS

ON THE

JEWISH FESTIVALS

OF THE

SEVENTH MONTH

(i. e. the first month of the civil year).

I. On the Feast of Trumpets.

THERE were three objects of commemoration and thanksgiving in this festival. 1st. The Creation of the world and the Resurrection of the dead. 2d. The restoration of the Jews. 3d. The offering up of Isaac.

§ 1. The festival of New Year's Day, or Feast of Trumpets, as it belonged to the ancient Year, was not an institution of the Mosaic law. The Jews cannot state the time of its original, and we may well suppose, that the memorial of creation, and the hope of the resurrection of the dead and of the renovation of all things, were a subject of rejoicing during all the times from the fall, and since the first promise was given to Adam. Had man remained in Paradise, he would no doubt have kept up a memorial of creation; but, after the fall, when the first created world lay in ruins, that remembrance alone could not give him joy, he therefore

joined to it the prospect of that day, when all that was lost would be restored, when he should come, who would take away the sin of the world, overcome Satan and the grave, and restore Paradise.

An institution such as this which brings back the minds of the Jews to their Gentile ancestors, to their faith, and the promises they possessed, must tend to enlarge their thoughts, and liberate them from that confinement to the Mosaic law which seems to be the present state of their minds.

§ 2. In the different chief festivals of the Jews, they are accustomed to pray* earnestly for their restoration, "for the gathering of their dispersions from among the nations, and for the assembling of the outcasts from the extremities of the earth unto Zion and Jerusalem with songs and everlasting joy." But at this feast, the Feast of Trumpets, their supplications for this blessing are more full, and contain more references to scripture promises than at any other. They look with hope to those passages of the prophets, particularly where the promise of their restoration is connected with the declaration of the Trumpet's sound: as to Isaiah xviii. 3. "All ye who inhabit the world, and that dwell on the earth, when the standard is lifted up on the mountain, behold! and when the trumpet is sounded, hear!"

* See David Levi's Translation of the prayers of the Polish and German Jews.

and Isaiah xxvii. 13. "And it shall come to pass in that day, that the great trumpet shall be sounded, and those shall come who are perishing in Assyria, and the land of Egypt, and they shall bow themselves down before the Lord, in the holy mountain in Jerusalem." For the strong ground of their hope, they look up to the promises of the Abrahamic covenant; as to Lev. xxvi. 42. "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and the land will I also remember."

In the various services of the Jews, as well as in this, they come before God as the children of Abraham the beloved, and "to the Most High who remembereth the pacts of the patriarchs, and will in love send a Redeemer to their children, for the sake of his name."

Their liturgy here appears to go beyond the existing faith of the worshippers. It is indeed to be observed with satisfaction by every friend of Israel, that for some years past, the Jews have so much given their attention to the subject of their future restoration. The consequence of this bent of their minds must be, increasing their attention to the scriptures where the promises lie, and diminishing their reverence for the Mishna and oral law, which, however it may be found convenient in settling the routine of their ceremonies, does not profess to exhibit the promises of the

blessings they look for. Yet, we have, I conceive, to call them to investigate the promises of their restoration farther than they are accustomed* to do, and to direct them to God's covenant with Abraham, in which he gave them the land of promise.†

We should here distinguish between two occupations of the land of Canaan, a first or preparatory one, under the Sinai covenant, and a second and final one, in the enjoyment of the full blessings of the Abrahamic covenant. According to the former, the Israelites entered the land without the blessing of the nations, separated from them by ceremonies, and in a course of war with them; according to the latter, they will possess it as an inheritance, in the happiness of which, the nations will partake and will all be blessed; they will, therefore, be in union with them, and will also have the enjoyment of peace with them. Gen. xxii. 17.

The Abrahamic covenant thus teaches the Jews, not merely to look for *restoration* to their land, but *advancement* to the high blessings connected with the inheritance promised to Abraham. Hence, David in Psalm xcv. exhorted the people to look to a rest yet to come. And the faithful servants of God, looking to this, could in the greatest privations,

* See Levi on the Prophecies, which begins with Balaam and Moses.

† Genesis xv. 7: 18.

“joy in the God of their salvation.” (Hab.) The just lived by faith, and confessed they were strangers and pilgrims while residing in the land of Canaan.

In proportion as the Jews raise their ideas of their restoration, and fix their hearts on the exalted blessings promised to them in the Abrahamic covenant, may we not hope to see them rising above the Sinai covenant, leaving the law of Moses, and entering into the Gospel which was preached to Abraham? Gal. iii. 8.

§ 3. Abraham’s offering up of Isaac, (which was considered to have taken place on this first day of the year) is also remembered by the Jews on this day, and in connection with their hope of restoration, and their supplications to obtain it. They say, “O remember us with a good memorial before thee, and visit us with the visitation of salvation and mercy from the ancient heaven of heavens, and remember unto us, O Lord, our God, the covenant, the mercy, and the oath, which thou didst swear unto our father Abraham on mount Moriah, and the act of binding his son Isaac on the altar, be respected before thee—let thy tender mercy prevail over thine attribute of strict justice—O remember this day, the binding of Isaac in favour of his seed. Blessed art thou, O Lord, who remembereth the covenant.”

Here, again, the Jews are

brought by their liturgy to the Abrahamic covenant, and when they find a comfort in reposing on the merits of another, they may be taught to look beyond Isaac, to him of whom he was the type,* to the spotless sacrifice of that Redeemer who died for them, and was raised again, through faith in whom they may obtain pardon and peace, and even now enjoy the earnest of the inheritance in their hearts. God grant that, through the means of Gen. xxii. read at the time, many may be awakened, as we understand one person, the Poland Jew Schoenberg, was. In the history† of his conversion, related by himself, he mentions a dream (which only shows the impressions that were on his mind) in which it was said to him, “Search in the Akida,‡ and thou wilt find me; search in the prophets, &c.” The happy result he thus reports: “I rose immediately, meditated upon the passage of the Akida, and, ah! what rays of light shone upon it! now I saw it with open eyes, and apprehended with divine clearness, that the Akida was only a shadow of the crucifixion of Jesus Christ. I did not omit in the morning to search in the prophets, and my joy was inexpressibly great

* The Jews, themselves, in Bereshith Itabba acknowledge, Abraham on the third day lifting up his eyes, to show forth the resurrection of the Messiah. See Jewish Expositor, vol. ii. p. 250.

† See Jewish Repository, A.D. 1813, p. 348.

‡ The burnt offering of Abraham.

when I found the clearest passages containing the crucifixion."

We should not only call the minds of the Jews back to the Abrahamic covenant, but also to the Adamic; so St. Paul in his argumentation with them, first directed their minds back from the law of Moses to Abraham, (Rom. iv.) and from thence to Adam and his fall, (Rom. v.) Their restoration viewed as a part of the promise to Adam unites with the "Restitution of all things," according to which the light and glory of final blessings shall cover the whole earth, though the central station be granted to one branch of Noah's family, to that of Shem.

II The Feast of Tabernacles.

Two subjects of consideration come before us in regard to this feast:—1st. Its institution in the time of Moses. 2d. Its re-appointment after the Babylonish captivity.

§ 1. The first commandment given in the Bible for keeping this feast, was among those ordinances which were included in the Sinai covenant; Exodus xxiii. 16. "And the feast of in-gathering, which is in the end* of the year, when thou hast gathered in thy labours out of the field." This commandment is again renewed with the renewal of the two tables, and occurs in Exodus

xxxiv. 22. "And the feast of in-gathering at the year's end."

Again, Lev. xxiii. it is thus ordered, "In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: And ye shall take you on the first day the boughs of goodly trees; and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

It is supposed by some, that the feast of Tabernacles was instituted to commemorate the dwelling in tents, which the Israelites lived in for forty years; but this explanation cannot satisfy, for the feast was to remember the time they dwelt in booths, and not in tents.

To investigate the circumstances of the origin of the first celebration of this feast, (and also the day of atonement) among the Israelites, let us attend to the chronology of events which followed after their departure from Egypt.

On the fourteenth day of the first month, (ecclesiastical year) the Israelites came out of Egypt, in fifty days after that, the law was given from mount Sinai, then Moses was forty days on the mount, (Exodus xxiv. 18, Deut. ix. 9.) After he came down, he was forty days interceding for the people

* Jennings on Jewish Antiq. vol. ii. p. 286. observes, that this may be justly translated, "the beginning of the year."

who had committed the sin of the golden calf,* (Deut. ix. 18.) Again, he was forty days on the mount for renewing the tables of the covenant, (Exod. xxxiv. 28. Deut. x. 10.) but these numbers, the fourteen and fifty and the three forty's and three added days, (either intervening between the forty's or at the close of them) come to the one hundred and eighty seventh day of the year, which falls on the tenth of the seventh month, or the day of atonement.

Moses, therefore, came down from the mount the second time with the renewed tables and with a message of pardon and reconciliation about that day, which ever after, was the great day of atonement. He now declared to them that name and character of Jehovah, which was revealed to him above, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. xxxiv. 6, 7.

Moses also coming down from the mount, was ordered to assemble the Israelites to receive offerings for building the tabernacle.—This was about the time of the feast of in-gathering, which they were bound by the law to keep; we may therefore consider, that the next assembling of the

people was, for both purposes together, viz. to keep the feast of in-gathering, and to bring their offerings.

This feast was peculiarly happy, though it could not have the usual joy connected with vintage, yet the proclaimed mercy and reconciliation of God dwelt in their hearts, and the promise of the speedy advent of his glory to come on the mercy-seat when the tabernacle was formed, was a subject of rejoicing to them.

The feast of in-gathering in ancient times might be characterized by carrying branches and fruit upon them, together with dwelling occasionally in bowers—the former not being now practicable in the wilderness, the latter might be particularly resorted to, and the feast observed by making booths in the best way they could, and dwelling in them. And ever after, to remember this feast of in-gathering which the Israelites observed, the commandment might be "to dwell in booths seven days," that future generations "might know that the Lord made the children of Israel to dwell in booths when he brought them out of the land of Egypt," i. e. at the time of the year, when the feast of in-gathering, with which booths were connected, was celebrated.

From this view of the institution, we can understand, why (1 Kings viii.) at the feast in the seventh month, the Israelites assembled to king Solomon and brought up the ark of the

* These forty days are not mentioned in the book of Exodus.

covenant to deposit it in the most holy place under the cherubims; and also, why Nehemiah chose the feast of tabernacles for his rejoicing.—(Neh. viii.)

§ 2. It is said, Neh. viii. 17. that since the days of Joshua, the children of Israel had not dwelt in booths, according to the regulation of this feast.—We are, therefore, to conclude, it was renewed at this time, or enjoined after the return from Babylon, by the prophets Haggai and Zechariah.

The circumstances of this restored feast, we are to collect from rabbinical writings, and from the New Testament—two principal ones deserve particularly to be noticed, The Hosannas used at it, and the pouring out of water.

The Hosannas sung at this feast, during the processions which the people make in the synagogues, holding branches in their hands, are manifestly taken from Ps. cxviii. a psalm which closes their great Hallel.

The relation of Psalm cxviii. to the feast of tabernacles, appears more clearly in the Septuagint translation than in ours, the words of the 27th verse in that, are, “God is the Lord, who hath shewed us light, keep the feast with thick boughs, at the horns of the altar.” The great subject of this psalm, is the advent of the Redeemer, whence we may conclude, that in the view of the prophets, the promise of Messiah’s coming belonged particularly to this feast, and its rejoicing. So

when our Saviour was approaching Jerusalem, and the people imagined his kingdom was about to be established there, they anticipated the feast of tabernacles, and cried, saying, “Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!”

The reason of drawing and pouring out water at this feast, is thus explained in the Jerusalem Talmud.* “Why is the name of it called the drawing of water? Because of the drawing or pouring out of the Holy Ghost, according to what is said, Isaiah xii. 3. “With joy shall ye draw water out of the wells of salvation.”—This agrees with what is related, John vii. 37. of our blessed Saviour’s appearance in the temple on the last day, the great day of the feast, when he cried, saying, “If any man thirst, let him come unto me and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water, but this spake he of the Spirit, which they that believe on him should receive.” Our Lord here shewed himself to the Jews, as the Redeemer, whose coming they looked forward to with joy in this ceremony of the feast.

The reference to Isaiah xii. shews, that the servants of God looked forward to the water of life and to that millennial happiness which is described

* Lightfoot, vol. i. p. 978.

Isaiah xi. and which shall be established at the coming of the rod the stem of Jesse, when he shall have put down all evil, and overthrown the wicked one by the breath of his mouth.

In this view of the ceremony we can see an adequate cause for what is said: "that he that never saw the rejoicing of the drawing of water, never saw rejoicing in all his life."

If the promise of the Redeemer's coming (the first and second advent) was deposited in the first times in the feast of in-gathering and the joy of the vintage, and the feast of Tabernacles only continued to keep that promise, then we can understand why it should subsist when the other ceremonies of the law of Moses are abolished, and why it should enter into the millennial state, when "the families of the earth shall go up from year to year to worship the king, the Lord of Hosts, and to keep the feast of Tabernacles." Zech. xiv. 16—18.

When the Jews of the present day assemble at their towns and cities where their synagogues are in order to keep this feast—may they as once before, "seek the Lord Jesus, and many believe on him!" John vii. 11. 31.—may they speak of him and enquire about him as they sit in their booths, and the Holy Ghost from Jesus now glorified be poured into their hearts, the spirit of grace and supplication, that they may look on him whom they have pierced and mourn, until from

this mourning turned into joy they shall find the true joy of the Lord! In ancient times the Jews were accustomed at this feast to offer sacrifices for the Gentiles, "they offer seventy bullocks for the seventy nations to make atonement for them, that the rain may fall upon the fields of all the world."* But they have fallen away from the high station they held, the Gentiles have received mercy, and are invested with the privilege of communicating, under providence, blessings to them. And happy is the thought, that the times are come when we may believe that not only throughout the British isles, but in many countries of the Christian Gentiles, prayer ascends as the incense-offering supplicating for mercies to descend upon fallen Israel.

I. S.

SERMON TO THE JEWS

PREACHED AT BOYLE'S LECTURE.

No. V.

Deuteronomy vi. 4.—*Hear, O Israel: the Lord our God is one Lord!*

IN my last lecture, I discussed the objections raised by the Jews against Christianity, on account of its abrogating the Mosaic ritual, and admitting the Gentiles to a participation in their privileges. I shall now endeavour to defend the doctrine respecting

* Lightfoot, vol. ii. p. 559.

the Holy Trinity, which they oppose with peculiar vehemence. They exclaim against it as idolatrous; they ridicule it as absurd; they condemn it as contradictory to Scripture.

There have been found some, amongst the professors, and even amongst the advocates, of Christianity, who have been willing to conciliate the Jews by denying this doctrine; or by setting it aside as unimportant, and by no means essential to a right faith in Christ. With such false friends I can by no means join. The doctrine certainly is very plainly taught in the New Testament; it forms a part of the basis on which our religion is established; it cannot be denied without removing the main pillar of our hope; and destroying the very essence of Christianity.

Our defence against the Jewish objections must, therefore, be maintained on far other grounds; and I trust that it will be possible to produce such arguments as they cannot invalidate; reasons suited to give satisfaction to every intelligent and candid hearer.

It will be the object of the present lecture:

I. To resist the charge of Tritheism brought against us by the Jews:

II. To prove that the doctrine in question is not inconsistent with reason:

III. To support it by proofs drawn from the Old Testament; and,

IV. To shew that the an-

cient Jews were favourable to it.

I. With respect to the charge of Tritheism, it may be sufficient simply to deny it. Let the Jews be assured that Christians are not less strenuous than themselves in asserting the unity of the divine nature. The Catholic Church has always esteemed those heretical who have erred in this respect. The church of England has most fully declared her sentiments on the subject. The very first of those articles of faith to which she requires the assent of her members plainly proves how little she is liable to the accusation of Tritheism. In that article she declares that "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead, there be three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." In addition to this article of the English church I shall quote a short passage from a work of one of her late learned prelates,* whose language on this subject will, I doubt not, obtain the concurrence of every orthodox Christian. "I maintain (says Bishop Horsley) that the three persons are one being; one by mutual relation, indissoluble connection, and gradual subor-

* Bishop Horsley.

dination; so strictly one that any individual thing in the whole world of matter and of spirit, presents but a faint shadow of their unity. I maintain that each person by himself is God; because each possesses fully every attribute of the divine nature. But I maintain that these persons are all included in the very idea of a God; and that for that reason, as well as for the identity of the attributes in each, it were impious and absurd to say there are three Gods.*

Such quotations will, I trust, sufficiently support me in denying the first charge brought against our doctrine: I proceed therefore to maintain,

II. That it is not inconsistent with reason.

It is here highly necessary to distinguish between those things which *surpass*, and those which *contradict* our reason. To maintain that nothing is to be believed which our intellect is unable to comprehend would be a proceeding not less absurd than mischievous. It would indeed be to contradict the common sense and practice of mankind. Who is there amongst us who does not believe many things which he cannot comprehend; as, for example, the existence of a God, the boundless duration of eternity, the immaterial nature of the soul, the close connection between it and the body? Who is there, I say, that does not

believe these things, yet who is able fully to understand or explain them? We must remember that the office of reason in this case is to compare our ideas, and pronouncing concerning their agreement or disagreement. Those ideas which have not been derived from revelation are derived from sensation and reflection, and consequently relate to such substances and qualities as are subject to our notice and comprehension. Without distinct ideas we cannot reason justly, for in order to compare things together, it is requisite that we should have an accurate notion of them. Reason, therefore, ought to confine itself to its own province, to measure things which are commensurable, but to content itself with receiving the declarations of revelation with respect to subjects that are beyond its grasp. Were a pretended revelation indeed to assert that three are one, and one is three, *with regard to number, and in the same sense of the terms*, reason might well revolt; because such an assertion would contradict those first principles which the mind intuitively perceives, and which it cannot, if it would, reject. But the doctrine in question makes no such assertion. It teaches only that, in the same undivided essence there is a threefold distinction of person. We admit that one finite essence could not be common to three persons; but it must be remembered that the Essence of which we speak is

* Tracts in the controversy with Dr. Priestley, p. 262.

infinite, and therefore not subject to the laws which modify created and finite beings.

It is highly unbecoming in a subject which, from its immensity, is incapable of being distinctly understood, to assert peremptorily that such or such a statement involves a contradiction. We are too apt to judge of spiritual things by analogy from those which are material, and this leads us into many errors which would be avoided, if we were content to employ our faculties on objects within their reach. It would not be more absurd to attempt measuring the ocean in a shallow bucket than to suppose the limited powers of our minds competent to the investigation of the divine nature, or maintain that our reason can safely pronounce what may or may not be predicated concerning it. Well does the author of the book of Wisdom express himself concerning such speculations: "Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out." If then we cannot, by searching find out God; if we cannot find out the Almighty to perfection; it becomes us to reason with the utmost humility concerning his nature, and the mode of his existence; and repress, on the one hand, presumptuous speculations, and on the other, readily to acquiesce in those discoveries of himself which he is pleased to

make, even though by their brightness they dazzle our judgment, and by their immensity exceed our understanding.

To act thus is the part of the truest wisdom; and, therefore, so far from its being inconsistent with reason to admit the doctrine of the Trinity if it can be shewn that the doctrine is divinely revealed in Scripture; it is manifestly the part of sound reason cordially to embrace it. That it is so revealed it shall now be my endeavour to prove; and for this purpose I proceed in the

III. place, to produce testimonies in support of this doctrine from the Jewish scriptures.

Under this division of my subject, I would begin by observing, that, strongly as the sacred writers of the Old Testament insist upon the Unity of the divine nature, they at the same time plainly intimate that there is in it some kind of plurality. This appears from the plural form of the names given to God, as for example, עשים, בראים, אלהים

I am aware that your modern rabbins deny the force of this argument. They assert, for example, that the addition of the singular verb *to ברא* אלהים in the first chapter of Genesis, proves that we ought to understand the noun also in the singular. But this reasoning is not conclusive. It might rather be urged that Moses by this form of speech intended to point out the plurality of

persons in the Unity of the divine essence. Besides, it is notorious, that the word אֱלֹהִים is often joined to verbs and adjectives of the plural number, as in Genesis xx. 13. Abraham says, הִתְעוּ אֹתִי אֱלֹהִים, God (as we render it, but more literally, the Gods) caused me to wander. So Gen. xxv. 7. the reason assigned why Jacob called the altar which he built, El-Bethel, was, because גִּלּוֹ אֱלֹהִים, the Gods appeared unto him. In Deut. iv. 7. it is asked, What nation is so great, who hath אֱלֹהִים קְרוֹבִים, the Gods (so) near to them. chap. v. 26. God is called, אֱלֹהִים חַיִּים, living Gods—in Joshua xxiv. 19. אֱלֹהִים קְרָשִׁים, besides many similar places that might be referred to. In Eccl. xii. 1. Solomon thus advises, וְזָכַר אֶת בְּרָאךְ, Remember thy Creators—not Creator. In Isaiah liv. 5. is a passage which we render, “Thy Maker is thy husband,” in the Hebrew it is, בַּעֲלֶיךָ עֹשֶׂה, Thy Makers are thy husbands.—These citations shew that the Deity is spoken of in a plural form. Consider next, that remarkable expression in Genesis i. 26. “God said, Let us make man in our image, after our likeness.” What can be inferred from this language, but that there is in the divine nature some kind of plurality? For to whom could God say, “Let us make?” I know, that your teachers represent him as addressing the angels his ministers, but, surely, it must be gross impiety to sup-

pose, the angels co-adjutors with Jehovah in forming the noblest of his creatures in this lower world. With no less absurdity have some pretended, that he addressed the earth and heavens; an imagination too idle to require a serious refutation. Far different is the language of your Jerusalem targum, for it represents “the Word of God,” כִּימְרָא דִּי, as creating man. Nor is this the only place of the kind.—In chap. iii. we read, “The Lord God said, Behold, the man is become as one of us”—where the Jerusalem targum renders it; “The Word of God said.”—In Gen. xi. God says of the builders of Babel, “Let us go down, and confound their language.” In Isa. vi. we find the Lord saying, “Whom shall I send, and who will go for us.” Surely, expressions like these indicate some kind of *plurality*. Other passages teach us, that this plurality is a *Trinity*. As for example, in the chapter last referred to—the seraphim are represented as crying one to another, “Holy, holy, holy, is the Lord of hosts.” This threefold ascription of holiness, seems manifestly to relate to the three persons of the glorious Godhead. The same may be said of the form of benediction prescribed, Numbers vi. 24—26. “The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.” Your rabbi

Menaheim expresses surprise at this threefold repetition of the incommunicable name, each time in a different accent, and others of your rabbinical writers give us sufficient reason to be convinced that though you may now have lost sight of its meaning, and of the design of the peculiar elevation of the fingers with which this benediction was pronounced, it was anciently understood as referring to the threefold distinction of the Godhead. Other instances may be produced of a triple repetition of the divine name, as for example, in Daniel's prayer, "O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God." It may not here be unworthy of remark, that, instead of the word Adonai, which appears in the printed text of this place, some manuscripts of great antiquity read the incommunicable name Jehovah—which being three times repeated, and then, in what may be considered as a summing up of the former petitions, the title Elohim being introduced, the conclusion is strengthened that Daniel's was no vain repetition, but that each person of the glorious Trinity was in turn addressed. Of like import is the declaration; Isa. xxxiii. 22. Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; *He* will save us.

To close this part of the argument, I will only observe, that He, who in Isa. xlviii. 12. says, I am the first, and I am

the last"—in the 16th verse says, "And now the Lord God and his Spirit hath sent me," according to our English version—but in the original it is, "And now the Adonai Jehovah hath sent me and his Spirit"—on which Origen (an ancient Christian writer) remarks, "Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father who hath sent both Christ and the Holy Spirit? The latter (he adds) is the true interpretation."*

Having, now, I trust, sufficiently shewn that the scriptures of the Old Testament intimate not only that there is a plurality of persons in the divine nature, but also that this plurality is a Trinity, I shall produce some arguments to prove the deity of the Son and of the Holy Ghost, for with respect to the Father, there obviously can be no dispute.

There are different names given in the Old Testament to the second person of the Trinity. The most remarkable of these are, *the Son of God*—*the Word of the Lord*, and *the angel of the Lord*. I shall select a few instances under each of these heads. In Proverbs xxx. we read these remarkable questions: "Who hath ascended into heaven, or

* Origen cont. Cels. lib. i. cited by Bishop Lowth in loco.

descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and *what is his son's name*, if thou canst tell?" This passage surely implies both that God has a Son, and that that Son partakes of his glorious attributes. In Dan. iii. we find *the Son of God* described as assuming a human form. Nebuchadnezzar looking into the burning fiery furnace, into which he had cast Shadrach, Meshach, and Abednego, is filled with amazement at seeing them unhurt, and exclaims, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and *the form of the fourth is like the Son of God.*" And in the second Psalm which the Jews acknowledge to relate to the Messiah, we find Jehovah himself declaring to him, "Thou art my Son, this day have I begotten thee." So also, in the same Psalm, all men are exhorted to deprecate the wrath of the Son, and are assured, that "Blessed are all they that put their trust in him." Now, God alone is the object of confidence; and if it were true, as you seem to imagine, that the Messiah is to be a mere man, those who trust in him would incur the execration contained in Jer. xvii. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

The next title to which I would call your attention, is that of "the Word of the Lord." This title is remarkable, not only because it is that by which the evangelist John especially designates the second person of the Trinity, but also because the Chaldee Paraphrasts and other interpreters of your nation use it in a similar manner. In Gen. xv. we meet with language which cannot reasonably be applied to an audible voice, but which is naturally and obviously to be understood of a divine person. "The Word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Again in the fourth and fifth verses, we read, "And, behold, the Word of the Lord came unto him, —and he brought him forth abroad" — which surely must be the act of a person, not of a voice. It continues, "And he said, *I am the Lord* that brought thee out of Ur of the Chaldees." The whole passage, though too long to be cited, deserves to be attentively studied, and will be found to confirm the statement. In the last verse of 1 Sam. iii. we are told, that "the Lord *appeared* again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the Word of the Lord." Several other instances occur in 1 Kings xiii. and xix. besides various places which I have not time to enumerate. In Psalm xxxiii. 6. it is said, "By the Word of the Lord

were the heavens made; and all the host of them by the breath of his mouth." This passage may be considered as illustrating those texts of Gen. i. in which the formation of the different parts of created nature is represented as taking place at the speech of God. It is not reasonable to imagine, that God spake to himself; and he could not speak to those things which as yet had no existence. What remains, then, but to believe, that he spoke to his uncreated Word, who was himself the immediate agent in the creation of all things. This is an argument, the force of which will be appreciated by those who are acquainted with the targums, especially on this remarkable chapter.

The last title of the second person, on which I shall lay particular stress, is that of *the Angel of the Lord*. Throughout the whole of the Old Testament we find a glorious personage spoken of under this title, by whom communications of the divine will were made to particular persons; and the manner in which he is described, and the conduct observed towards him, shew that he could be no created being, but must be a divine person. It is with the highest probability maintained, that every appearance of God which is recorded in scripture, was a revelation of this Angel of the Lord, who was no other than his eternal Son, according to what the evangelist John says, "No

man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath revealed him."

This view of the subject will enable us to understand how our fallen first parents could "hear the voice of the Lord God walking in the garden" of Eden; for if he were pleased to assume some visible form, as in those cases when he is called the Angel of the Lord, he might appear to be walking towards them. This also will explain those remarkable passages in Gen. xviii. and xix. which seem intelligible only on the supposition, that the Lord revealed himself in a human shape to Abraham and to Lot.

But I would call your attention to the following places of Scripture which seem to need no comment. In Genesis xvi. the angel of the Lord, is represented as appearing unto Hagar, and delivering a prediction concerning Ishmael—after which it follows, "And she called the name of the Lord that spake unto her, Thou God seest me." In Exod. iii. the angel of the Lord is said to appear to Moses, in a flame of fire, out of the midst of a bush, and says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and afterwards assumes that venerable name, "I am that I am." In Numbers xxii. we find an appearance of the angel of the Lord to Balaam, using language which none but God could use with propriety. In Joshua v. a *man* appears to

Joshua—calls himself “Captain of the host of the Lord”—accepts the worship of Joshua—and commands him to loose his shoe from off his foot, affirming the place whereon he stood to be holy.—In the next chapter, the narrative is continued, and the same person evidently speaks; yet we are told, “The Lord said unto Joshua.”—In Judges xiii. the angel of the Lord appears to Manoah and his wife, and on being asked his name, declares that it is *secret*, or rather, as it should be rendered, *Wonderful*. He accepts a sacrifice from them, causing fire to come out of the rock to consume it; and when he had ascended to heaven, Manoah knew that it was the angel of the Lord, and said unto his wife, “We shall surely die, because we have seen God.”—I will only adduce one other example, which is so remarkable that I have reserved it for the last. When Jacob, on his death bed, pronounced a blessing on the two sons of Joseph, he said, “God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads.” Here the title of God, and of the angel which redeemed him from all evil, are evidently used by Jacob as equivalent terms. This angel was obviously no other than the one which wrestled with him at Peniel, and on whose account he gave that name to the place, saying, “I have

seen God face to face, and my life is preserved;”—with respect to whom also Hosea speaking of Jacob says, “He had power over the angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and then he spake with us; even the Lord God of hosts, the Lord is his memorial. Now to this angel is ascribed the character of a Redeemer, which character God especially vindicates to himself, but which is also repeatedly given to the Messiah. Can we then hesitate to conclude that the Messiah was the person by whom God in all ages revealed himself to man, that great angel of the covenant who is a partaker of the divine nature, and who though distinct as to person, as to essence is one with the Father? To confirm this persuasion, I shall briefly refer to a few well known places wherein the coming of the Messiah is foretold, and wherein divine attributes and titles are ascribed to him. Of him, notwithstanding all the attempts which your rabbies make to give a different sense to the prophecy—of him Isaiah manifestly said, “Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel!”—for what else can Immanuel signify, but *God with us*, God incarnate in our nature? What reasonable cause can be assigned for the ascription of such a title to any human being? To what other person can we ascribe the declaration, “Unto us a child is

born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of peace?" Nor can we reasonably understand, in any other sense, the words of Jeremiah: "Behold the days come, saith the Lord, that I will raise up to David a righteous branch, and a king shall reign and prosper, and shall execute judgment and righteousness in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our righteousness. Who can be understood by this king, but the king Messiah?—who can be a righteous branch of David, but the "rod" which was foretold by Isaiah as to "come forth out of the stem of Jesse, and the branch "which was to grow out of his roots." But even your own writers allow that this whole eleventh chapter of Isaiah relates to the Messiah. From this correspondent text of Jeremiah therefore you must, if you will be consistent, acknowledge him as "Jehovah our Righteousness." In what sense the Messiah is their righteousness, true Christians well understand—for they know that to them that believe, he is made "wisdom, and righteousness, and sanctification, and redemption."—May you Jews also be speedily brought to acknowledge this joyful truth, and to exult in God your Sa-

viour. I might bring many more texts in support of the divinity of the Messiah, but having already dwelt so much upon the subject, shall content myself with one only. It is Zech. ii. 8, 9.—"Thus saith the Lord of Hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold I will shake mine hand upon them, and they shall be a spoil to their servants, and ye shall know that the Lord of Hosts hath sent me." Here the speaker throughout is evidently the Lord of Hosts, yet he represents the Lord of Hosts as having sent him. It is manifest therefore, that there are at least two persons to whom that glorious title belongs, and consequently the divinity of the Father and of the Son seem to be clearly established.

I shall therefore now proceed to prove that of the Holy Spirit. Having dilated so much on the former part of the subject, I am unavoidably compelled to compress within a very narrow compass my remarks on this—But it will be less necessary to enlarge upon it, because if it has been satisfactorily proved that there is a plurality of persons in the divine nature, there will be no great difficulty in admitting that the three persons so often spoken of must all be partakers of it.

The language used in the first chapter of Genesis is very remarkable. "In the beginning the *Elohim* created the

heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the *Spirit of God* moved upon the face of the waters."

Here the divine Spirit seems manifestly to be spoken of as an agent in the work of creation. The word מרחפת is derived from רחף to brood as a bird over her young, and in this place describes the action of the Holy Spirit when (to use the sublime language of our poet Milton) he

"With mighty wings outspread

"Dove-like sat brooding o'er the vast
abyss

"And made it pregnant."

To this operation of the divine Spirit the Psalmist appears to allude in the passage already cited from the thirty-third Psalm. "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." In the book of Job, likewise, we find a share in the work of creation ascribed to the Holy Spirit. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." In the thirty-second of Deuteronomy we are told that "Jehovah alone" did lead Jacob through the wilderness; yet Isaiah (chap. lxiii.) represents the Holy Spirit as being their conductor—the Holy Spirit, therefore, must be Jehovah. In the same chapter (namely, the sixty-third of Isaiah) the Israelites are accused of having "rebelled and vexed his Holy Spirit"—but in Num. xiv. 11.

they are accused of having provoked Jehovah—and in Psalm lxxviii. 56, of having "tempted and provoked the most high God." In Genesis ii. 7, we read, Jehovah Elohim breathed into man's nostrils the breath of life. In Genesis vii. 22, this breath (according to the original and our marginal reading) is called the breath of the Spirit of life—the Spirit therefore must be Jehovah Elohim.—Other passages to the same effect might be produced, but, I trust, that it is unnecessary to dwell longer on this part of the subject.

It may be proper, however, to offer a few observations more particularly applicable to the words of my text, because I understand that you consider it as asserting the Unity of the Godhead according to your present notions of that Unity—whereas Christians of the greatest learning and critical ability are convinced that it tends greatly to strengthen their cause. The sense of the original is, "Hear, O Israel; Jehovah thy Elohim is one Jehovah."

It is remarkable that in this passage the divine name is thrice repeated, and that in a way that would be wholly unnecessary, unless it had been intended to convey some ideas of plurality as well as of Unity. There would have been no need of a revelation to teach men that one Jehovah is one Jehovah, for that would be merely saying that one is one. Let us then search into the radical

meaning of the words, that we may be better able to understand their import. The glorious and incommunicable name יהוה appears to be derived from the verb היה which signifies *to be, to subsist, to continue*. The initial ה may be considered, either as a formation as in the names יְהוֹקֵב—יְהוֹקֵב—and others; in which case, the name would signify—He who is, or subsists, i. e. eminently, and in a manner superior to all other beings; or else this title may be considered as a compound of יה *the essence*, and the participle הוה existing, subsisting,—i. e. of and from itself.—In either case its meaning seems evidently to be, *The Self-existing Being*. But the word אלהים is (as I have already shewn) plural. The addition, therefore of this title, (whatever may be its derivation) shews that there is some kind of plurality in Jehovah. It has been argued by several learned writers, and as appears to me clearly proved, that אלהים is derived from the verb אלה *to curse, or denounce a curse*—and that in the plural form, as a noun, it means the denouncers of a conditional curse. Mr. Parkhurst hence maintains, by reasoning which it seems difficult to shake, and still more difficult to overthrow, that by this name “the ever-blessed Trinity represent themselves as under the obligation of an oath to perform certain conditions, and as having denounced a curse on all, men and devils, who do not conform to them.” Those conditions

he afterwards proves to have reference to the plan of redemption through Christ. If then this interpretation of the word be admitted, the sense of the text will be, “Hear, O Israel! the self-existing Being, thy sworn ones, or thy covenanters, is one self-existing Being;”—and thus whilst the Unity of the divine Essence would be most strongly asserted, the distinction of persons in the Godhead, and their agreement concerning that glorious plan of salvation which was formed before the foundation of the world, would be no less positively declared.

Having now, I trust, sufficiently answered the objections to this doctrine, and established its truth on a firm scriptural basis, I will conclude by offering in the

IV. place, a few remarks on the sentiments of the ancient Jews concerning the divine Hypostases.—I lament that having taken up so much of your time, I can only touch with the utmost brevity on a subject which well deserves to be enlarged upon. I beg however to refer those who desire fuller information, to Dr. Allix’s excellent work, entitled, “*The Judgment of the Ancient Jewish Church against the Unitarians*,”—to which I must confess myself indebted for almost all that I know of the subject.

In the Apocryphal books of the Old Testament, we find various passages which strongly shew the sentiments entertained

by these writers respecting this doctrine. Thus, Wisdom xviii. 15—17, the author, speaking of the destruction of the first born of Egypt, said, "Thine Almighty Word leapt down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death; and it touched the heavens, but it stood upon the earth." It is evident, that a person is here spoken of, the same person of whom Moses says, (Ex. xv. 3.) "The Lord is a man of war, The Lord is his name."

I might mention many other places, in which both the Logos and the Holy Spirit are spoken of in terms that plainly imply their divinity. If we refer to the cabbalistical writers, we shall find that they are very strong on this head: Thus the author of Zohar, a work of great antiquity and authority, cites these words of R. Jose (a famous Jew who lived in the second century after Christ) respecting the text, Deut. iv. 7. "Who have their Gods so near to them." "What" (saith he) "may be the meaning of this? It seems that Moses should have said, Who have God so near them.—But (saith he) there is a superior God; and there is the God who is the fear of Isaac; and there is an inferior God, and therefore Moses saith, The Gods so near. For there are many virtues that come from the only one, and all

they are one." The same author supposes that there are three degrees in the Godhead. He says, (in his work on Leviticus) "Come, and see the mystery in the word Elohim, viz. There are three degrees, and every degree is distinct by himself; and, notwithstanding, they are all one, and tied in one, and one is not separated from the other." Remark on the words of my text, "Hear, O Israel: the Lord thy God is one Lord," he says, "They must know, that those three, viz. *אלהים*, *יהוה*, *יהוה*, are one unity, and that is a secret which we learn in the mystery of the voice which is heard: The voice is one unity, but it contains three modes, viz. the fire, the air, and the water. Now, these three are one in the mystery of the voice, and they are but one unity. So in this place, Jehovah, our Lord, Jehovah are one unity." R. Hay Gaon, (who lived nearly eight hundred years ago) said, There are three lights in God—the ancient light, or *קרמן*—the pure light, or *צה*—the purified light, or *מצהצה*—and that these make but one God; and that there is neither plurality nor polytheism in this. The same idea is followed by R. Shem. Tov. in his book Emunoth, part 4. c. viii.*

Most of the ancient cabalistical writers speak of ten Sephiroth or enumerations in the Deity—the three superior

* See Allix's Judg. p. 169, 170.

of which, they invariably regard as personalities; but the seven inferior, as attributes.— But I am reluctantly compelled to refrain from citing them more largely, as well as from bringing forward various passages from the targums of Onkelos and Jonathan as well as that of Jerusalem, in which the Word of God is perpetually spoken of as a divine person, and such language continually used as plainly intimates their notions concerning the Trinity to be very similar to those which Christians entertain. The same fear of trespassing longer on your patience, is my reason for not adducing the testimony of Philo and other ancient writers. Imperfectly, however, as this important subject has been treated, I trust, it sufficiently appears, that so far are the Jews from being justified in making this doctrine a ground of objection against Christianity, that they ought rather to receive it as resting on the solid support of their own scriptures, and as having been acknowledged and maintained by their learned men in ancient times.

May the Spirit of grace direct their hearts to the knowledge of the Son of God, that they may honour him even as they honour the Father; and may we all unfeignedly devote ourselves to the worship of the ever-blessed Trinity in unity, to whom be ascribed all honour and glory, &c.

EXTRACT FROM LELAND.

To the Editors of the Jewish Expositor.

Gentlemen,

I BEG leave to transmit for the perusal of your readers, the opinion of the celebrated author “of the Advantage and Necessity of the Christian Revelation,” Dr. John Leland, concerning the conversion of the Jews and Gentiles; it will be seen, that he not only entertained a *perfect conviction* of the certainty of that great event, which some, contrary to the express declarations of scripture consider as *problematical*, but, that he also contemplated it as *preparatory* to the introduction of the heathen world into the church of Christ.

“This religion hath extended very far, and if Christians had been duly careful both to preserve it in its purity, and to propagate and recommend it by their instructions and example, to which they are bound by the strongest obligations, it would, probably, before now, have been universally known and diffused. What farther extraordinary means, it may please God in his great wisdom and goodness to make use of, for diffusing and establishing true religion in the world we cannot tell. But something of this kind, we are taught to expect by several passages of scripture, which seem plainly to refer to a future general conversion of the Jews to the Christian faith, and to the bringing in the fullness of the Gentiles. And, whenever this shall happen, it

will disclose a surprising scene, which will fill us with pleasing astonishment, and tend mightily to illustrate the glory of Divine Providence."

I am, &c.

F—r—k.

ON THE JEWISH TABERNACLE.

To the Editors of the *Jewish Expositor*:

Gentlemen,

I proposed in my last, to consider first the external parts of the Tabernacle, and shall therefore begin with the Court, a delineation of which may be read Exodus xxvii. 9—19. xxxviii. 9—31. It was a spacious place uncovered, surrounding the Tabernacle, (yet not so as that the Tabernacle stood exactly in the midst of it) and was formed of needle work of fine twined linen, yet so that they were pellucid, and full of apertures, so that the *Israelites*, or any others who stood without, might see what was transacting within. These hangings were fixed to pillars which had brazen sockets, and were finished with hooks and fillets of silver. In the gate of the court was a covering of twenty cubits, of blue, purple and scarlet needlework, and fine twined linen; whence it appears, that the outward part of the Tabernacle was both splendid in its matter, and its workmanship.

The learned have doubted whether there was *one* or more courts. Moses indeed mentions one only! but that was scarce of size sufficient to contain all the company of the Levites,

with their ministrations, much less the innumerable multitude of the people of Israel: and David often speaks of the *courts* of the Lord in the plural, Ps. lxxv. 5. lxxxiv. 3. xcvi. 8. Now, if this is not to be understood according to the genius of the Hebrew language, which often uses the plural number to express the excellence of any thing: it is probable, that in the desert, and in the first times of the Israelitish republic, there was one court only, where the Priests with the select Levites ministered: whether the Israelites, who were willing and able stood by, men who have searched into antiquity are not clear.—But when the Israelites had obtained a more quiet possession in Canaan, and the Tabernacle was fixed at Shilo, where the Hebrew doctors inform us it was surrounded not only with its hangings, but with a wall; it is not unlikely, that another *court* for the people was joined to the *court* of the priests. At least, in David's time the Psalms above quoted, prove that the people assembled in the court. In the temple, all allow that there was a *two-fold court*. 2 Chron. xxxiii. 5. 1 Kings vi. 36. vii. 12. *one* for the priests, 2 Chron. iv. 9. *one* for the people; to which a third was added, certainly in *Herod's* time, namely, the *court of the Gentiles*.

We will now enquire into the mystic signification of the court, and what was contained in it. 1. The *court* is a figure of the *church*, according to its external economy and visible form: in which are compre-

hended all who make profession of the faith, and attend the outward service, whether they do it sincerely or hypocritically. Compare Rev. xi. 1, 2. where the court, distinct from the temple, not to be measured by John, but to be left out, seems to denote that vast multitude of men, in whose circumference the church was to be comprehended; and who would attribute to themselves, the name, the dignity, and the privileges of the church.

2. The *amplitude* of the court may signify the future enlargement of the visible church: nor is it incredible that Isaiah alludes to this in ch. liv. 2. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." 3. The *boards* with the *curtains* hanging to them, separating the court from all the parts of the earth which remained excluded, note the separation of the people of God, from all those who are aliens to the true God, his worship, and covenant, Num. xxiii. 9. Deut. xxxiii. 28. 4. The *veil* hanging before the door, admonished that an access to the church lay not open to all, but only to such as professed faith and repentance, and that there was need of reverence in those who approached to God, and of sobriety in searching into his mysteries. 5. The *curtains* of *net*, or *needlework*, hindering admission, but not inspection, may signify, that some certain knowledge of divine things is granted

to those, who are not allowed to have a nearer access unto God: and that all should endeavour to look further, than at present we are granted, with the eye of faith, hope, and holy meditation. In fine, to use the words of a celebrated commentator; "The court, so included, having two entrances, and in which the Israelites might stand, signifies the separation of the Israelites from other nations; and their admission to the Lord's house, with the hope of better things not yet seen by them. For no Israelite ever saw those things, which were either in the first or second tabernacle: yet they read in the law of Moses, what should be contained in the Tabernacle. So the Israelites were not ignorant what they were to see sometime in the earth, and what hope was laid up for them in heaven.

INCOGNITUS.

ON THE SABBATH.

No. II.

Gentlemen,

As Scripture is silent respecting the sabbath, from the creation, till the children of Israel received manna from heaven, I shall now proceed to the precepts and injunctions, which attended its observation in the wilderness of Zin. Some of the Jewish Rabbis affirm, that it was given to Israel at Marah, "there he made for them a statute and ordinance, and there he proved them," Exodus xv. 25; a statute or ordinance in particular being mentioned, not statutes or ordinances, and probably it might be the insti-

tution of the sabbath, though it is not expressed until the falling of the manna in the 23rd verse of the 16th chapter. "This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord." Here is not one word on what day the manna first fell, so that no one can tell, whether this refers to the seventh day from the creation, or the seventh day of the raining of manna; they were told to gather it six days, and that there should be none upon the seventh; and yet we find that some of the people went to gather it on that day, which displeased the Lord; and we find that afterward, when a man gathered sticks on the sabbath day, he was put in ward till the punishment of the breach of the sabbath should be declared. It appears, therefore, that the observance of the sabbath, was, if not originally, particularly enjoined in the wilderness of Zin, before the children of Israel came to mount Sinai, where the ten commandments were delivered, as if it were purposely to distinguish the day, which is ceremonial, and of divine positive institution from the worship itself.

God commanded the whole house of Israel under their legal and typical churchstate, to observe the seventh, or last day of the week, in remembrance of his finishing the work of creation. He declared that the seventh day should be the sabbath of the Jews, whom he took into a legal and typical covenant, as his own people. "The

seventh day is the sabbath of the Lord thy God:" not thy God in Christ upon the terms of the new covenant, no, but thy God in a legal and external covenant: and so their sabbath was given to them upon the terms of the law of creation, or the covenant of works, which is a legal, relative, and external covenant, which God entered into with the whole house of Israel or nation of the Jews, even them and their natural seed as such.

The seventh day sabbath was given as a token or pledge of that covenant, and not a type of our eternal rest in heaven, but a type or shadow of that true spiritual rest, which we enter into, under the new covenant when we believe in Christ, this is that rest of God which is referred to, and in which he takes up his delight and complacence.

God shewed his people Israel, by their sabbath, how impossible it was for them, by the covenant of works, to enter into this rest; it was a sign between God and them, that they should perform the whole obedience due under the covenant of works, signified by that obligation, that in six days they should labour and do all that they had to do, and then rest; denoting that the whole law must be kept, or no rest; the man that doeth them shall live by them, or have rest and peace by that condition. This, therefore, signified man's working for life before he could enter into rest, for if they could do all they had to do, or God required of them, and answer all

the demands of the law, then they should have rest, peace, and justification thereby.

When God entered into covenant with Abraham, he gave circumcision as a sign of that covenant, and when there was a renewal of the covenant of works, with the whole house of Israel, the sabbath is called the sign between God and them. "Verily, my sabbaths ye shall keep, for it is a sign between me and you, throughout your generations." *Exod. xxxi. 13.* "Moreover also I gave them my sabbaths, to be a sign between me and them, that they may know that I am the Lord that sanctify them:" *Ezek. xx. 12.* and this, because it was a sign or pledge to them, of the obligation they lay under, to keep the whole law.

We cannot suppose that God took the whole house of Israel into a special relation with himself, according to the tenor of the new covenant, or covenant of grace, or that this covenant is the covenant of grace; if so, Jeremiah would not have said, *chap. xxxi. 31.* and following verses, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake although I was an husband to them saith the Lord. But this shall be the covenant I will make with the house of Israel: After those days, saith

the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people:" they are now, therefore, in no actual covenant at all, and the covenant of grace cannot be broken. When the covenant is abolished, the sign cannot remain, therefore, the seventh day sabbath is gone with the covenant, it was a type or shadow of that blessed rest in Christ, for we which have believed, do enter into rest. This is the antitype of the seventh day rest, when no labour is to be done, nor any burden of sin to be borne, by believers; this is that rest which God is well pleased with, and here we also rest from our labours, as God did from his at first.

Yet one day in seven, as a day of rest and solemn worship, is still to be the Lord's, by virtue of the fourth command, and though God's example of resting is mentioned, yet it must be acknowledged to relate to some special end and purpose, which may not refer to man's good only, but to God's ceasing from the work of creation for ever, which being the first and greatest work then done, the day of his finishing his work was to be observed on that account.

But when Christ the God man came, and had also finished the work of redemption, as Redeemer, and ceased from his work, as God the creator did from his, there is the same moral reason why the day he rested from redeeming, should be our day of rest. This is a

far greater work than that of creation, and we may ground our observance of one day in seven, upon the Lord Jesus Christ's ceasing and resting from his works, and his institution of a new day, upon the nature of the covenant of grace, to rest first, and then work six days, not for rest, but from that rest, which Christ entered into on the first day of the week, when our rest and justification was completed, which we actually enter into when we believe.

PHILALETHES.

THE JEWS.

The following article concerning the Jews, is extracted from the New-York National Advocate.

THE legislature of Maryland has been for some time past engaged on a bill for admitting the Jews to an equal participation of civil rights with other citizens.—On reference to the constitution of the United States, and the general institutions of the country, it would appear singular, that such a law was necessary, but it was required to do away the necessity of a test oath, very unconstitutionally required by the constitution of that state. The Jews in Maryland, many of whom possess wealth and character, were justly desirous of wiping away a foul stain from the institutions of the state, and they were aided by enlightened men, of all denominations; but their efforts to obtain the passage of a law have hitherto failed, and we learn that the law for that purpose,

which has been just agitated, has been lost by a vote of 50 to 24—and bigotry and superstition in these enlightened times, are once more countenanced by one of the states in the American republic, and in the 43d year of American independence.

The advocates for the bill were Messrs. Kennedy, E. S. Thomas, Brackenridge, Kell, Steven, and Harrison, whose efforts and eloquence on the subject, whose sense of justice and veneration for the character of their own country, entitle them to the highest praise. The exertions of the three first Gentlemen merit the thanks of every liberal man in a civilized community: and the praise of the illiberal is not worth their acceptance. A correspondent, who announces the result to me, observes, "I blush for Christianity and for Christians, so little have they regarded the first injunction of their divine Master.

These facts, in time, may be worth referring to, and I subjoin, for the purpose, the names of the liberal and distinguished men, who have voted in favour of this bill.

Ayes—Col. J. Brown, Speaker; Messrs. Pryor, Dalrymple, E. S. Thomas, and ——— Lnog, (Federalists), King, Worth, Mackay, Claude, Steven, Harrison, W. R. Stewart, Worthington, Hawkins, Maulsby, Norris, Steel, Henderson, Holbrook, Kell, Breckenridge, Yates; Keller, and Kennedy —21.

Nays—Messrs. Blackeston, Heard, Greenwell, Plater, H. Tilghman, Knight, Hinson, Mar-

riot, Estop, T. Dorsey, D. Stewart, Becket, Kent, C. Dorsey, Jenifer, Brouner, Garner, Shower, Snowden, Orrick, Goldsborough, T. Frazier, W. Hayward, Dashiell, Eccleston, Le Compte, S. Frazer, Mof-fett, Patton, Simmes, Digges, Somerville, Clagget, Quinto, Wilson, Williams, Corkey, Saulsbry, Willis, Whitely, Schenebly, Washington, Gaither, Linthesum, Forrest, Tomlinson, Shaw, S. Thomas, Tidbal, Murray—50.

To those who may not know the origin of this intolerance, and the cause for this legislative adoption of a spirit becoming only the darker ages, it may be necessary to state, that Maryland was founded by a bigotted Catholic, and all the civil and ecclesiastical institutions of that state have partaken of that monastic and fanatic character; and, at this day, with all the lights of reason and philosophy beaming full upon us, the Catholics of Maryland acknowledge the sovereignty of the Pope, obey his decrees, and we have no hesitation in expressing it as our belief, that if they could be permitted, they would erect an inquisition in that state. It is not, then, the Jews only which these fanatics and unfortunate bigots would drive from society, and imprison; if they could, they would equally sacrifice Protestants; in short, every denomination of Christians which they term heretics. How very different is the catholic faith, as exhibited in other states, but particularly in the state of New

York. In this state and city there is no sect more liberal to all than the Catholics, and none more deservedly esteemed as evincing a spirit of universal charity, corresponding with the head of the primitive Christian church. When Mr. F. Cooper, of this city, a Catholic member of the legislature, appeared to take his seat, he objected to the oath of abjuration, as he avowed himself to be dependent, in a religious point of view, on the sovereign pontiff, and the legislature, with that liberality for which they are, I am happy to say, eminently distinguished, passed a law, excusing Mr. Cooper on this conscientious point.

But what effect has this intolerant act of Maryland produced on the Jews? Can they prevent a Jew from being President of the United States if he is chosen? No. Can they prevent him being a Member of Congress? No. Or hold an Office under the general Government? No. What can their bigotry effect? Why, they can prevent a Jew from holding a legislative or municipal office; and there, fortunately, their power ends. I trust, therefore, that the Jews in Maryland will continue to discharge every duty as men and citizens—will be the first in the ranks in defence of their country—the first in patronizing learning, charitable and religious institutions, and by acts of liberality and propriety, prove themselves worthy of every right—and thus will these intolerant men feel as *little* as they really *are*.

REVIEWERS REVIEWED.

WE beg leave to call the particular attention of our readers to an able pamphlet just published by the Rev. Lewis Way, entitled, "Reviewers Reviewed, or Observations on the

Second Article of the British Critic for January 1819, entitled, On the London Society for Converting the Jews."

We trust that all who wish well to our cause, will endeavour to promote its circulation.

CONTRIBUTIONS TO THE LONDON SOCIETY.

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Hooper, Miss S. Reading	collected by her	3	0	0
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M. C. pence	collected by her	1	9	2
Prance, Mrs. Maidstone	collected by her.	1	15	0
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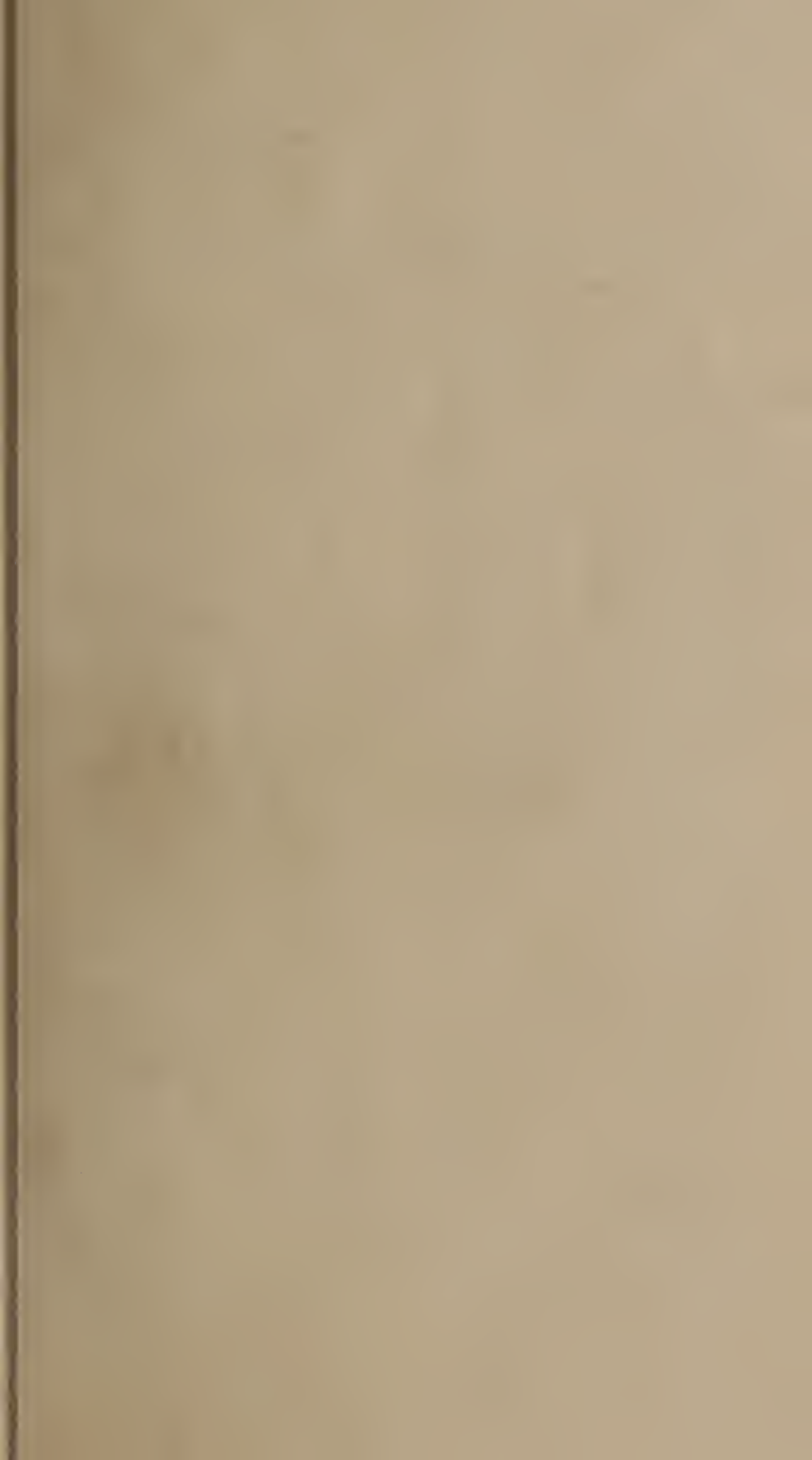
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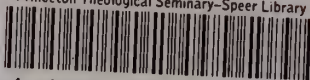
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